

BOSTON RECORDER.

FRIDAY, SEPT. 16, 1842.

[From our Correspondent.]

ANNIVERSARY AT ANDOVER.

The customary exercises of the Porter Rhetorical Society were held on Monday evening, Sept. 4. Prayer was offered by the Rev. Dr. Hawes of Hartford. Then succeeded an oration on the Sources of Paul's Eloquence as a Preacher, by Charles Lord, of Williamsburg; a Poem,

"We receive but what we give,
And in our life alone does Nature live,"

by J. Henry Bancroft, Boston; an Oration, Augustine as a Defender of the Christian Faith, by Samuel C. Bartlett, Salisbury, N. H.; and an Oration, Coleridge as a Theologian, by Robert S. Hitchcock, Randolph. These performances were well received by a numerous audience. They were various in style and manner, yet all were carefully composed, and delivered with appropriate grace and energy.

Those who could not sympathize with Mr. Hitchcock's high-wrought eulogium upon Coleridge, accorded fully with his accurate delineation of our recently arisen New England philosophers, and with the indignant remonstrances against the practice of naming as transcendentalists every moon-struck visionary, or wretched infidel.

The Oration on Tuesday, P. M. before the Porter Rhetorical Society by Rev. G. W. Bethune, D. D. of Philadelphia, is to be published. It was, what we are glad to see, an elaborate performance, thought out and prepared for the occasion. It was not a new vamped sermon, nor an old essay reconstructed. The author had too much respect for himself, and too high regard for his audience to imitate many who either fail altogether, or come on with a piece not pertinent to the occasion. We have heard of one who read a sermon on such an occasion from the printer's proof sheets which lay before him. Dr. Bethune, after a beautiful and highly finished introduction, went on to describe some of the characteristics of effective pulpit eloquence. In doing this, he dwelt at length on the prominent qualities in the writing and speaking of Paul. Some very forcible remarks were also made in comparing and contrasting the great apostle with the Athenian orator. The piece was enlivened by some very innocent sallies of wit. Particularly excellent were the classical exordium; the delineation of the character of a gentleman; the remarks on the importance of a conscious freedom and dignity in the preacher; and on the parenthetical and involved style of Paul's writings.

Both of the preachers before the Society of Alumni, we had almost said, as usual, failed. This, at least, has been the case for three successive years. Such measures were taken at the present meeting of the alumni, as will prevent, it is hoped, the recurrence of a similar disappointment. Rev. Willard Child of Norwich, Ct. was chosen first preacher for the next anniversary, and Rev. Jacob Ide, D. D. of Medway, second preacher.

On Tuesday evening, the Society of Inquiry respecting Missions held its anniversary. Addresses were delivered by its president, Edwin E. Bliss, and by E. V. Swift, and J. G. D. Stearns. A very crowded audience listened with gratified attention. Perhaps by some new arrangement, more prominence and value might be given to the exercises of this evening, it being the most favorable opportunity of the week for securing a full audience. We make this suggestion without intending to undervalue the performance of the present, or of any preceding year.

The order of exercises on anniversary day was published in the last Recorder. The style of elocution bore witness to the faithful and intelligent services of Mr. William Russell, of Boston, who is employed a part of every year in giving instruction on this subject. In respect to the character of the thought, and the other proofs of the fitness of the speakers for entering on their great work as missionaries and ministers, we have not space to say much. So far as we know, the exhibition was satisfactory, and would compare well with preceding years. Eight or ten of the compositions, we should like to characterize particularly. They were marked by ample investigation, disciplined taste, sound argument, and some of them by delicate feeling and rich imagination.

We were glad to learn that a number of the class are expecting to labor in the Western States. Two or three will probably become foreign missionaries. The weather, we may remark, was delightful, and contributed much to the pleasure of the occasion. The grass and foliage were peculiarly green and luxuriant for our northern climate.

Among the auditors on the stage was the venerable Christian and revolutionary soldier, Gen. Henry Sewall of Augusta, Me. who will be ninety years of age, in October next.

From the Triennial Catalogue of the Seminary just published, it appears that the whole number of graduates is 887, of whom 129 have deceased. The number that are, or that have been foreign missionaries, is 83; number connected with Theological Seminaries and Colleges as presidents or professors, is 44. Of these 487 students, it is somewhat remarkable, that all but fifty-two were graduates at college. This fact strikingly shows the elevated character of the congregational ministry in regard to learning. The relative proportion from different colleges is as follows: Dartmouth 162, Yale 133, Amherst 132, Middlebury 124, Williams 77, Bowdoin 32, Brown 42, Harvard 34, Union 27, Hamilton 23, University of Vermont 10, College of New Jersey 9, etc.

[Another Correspondent has favored us with a Communication on the same subject, from which we make the following extract:—]

DEAR SIR,—I reached Andover on Tuesday evening, in time to attend the exercises of the "Society of Inquiry."

The subjects were treated in an able and happy manner, and the speakers were listened to with great attention. The advantages of the Colporteur system, as presented by Mr. Swift, as a means of extending the influence of the truth, were presented, to my mind, in a new light; and it would, I think, subvert the cause of religion, if the writer of this article would furnish for your columns the views that he presented to the Society. Mr. Stearns brought forward the various sources of power which give to the Romish Church its influence over its followers; and Mr. Bliss exhibited to the Missionary many attractions for intellectual and literary pursuits in his field of labor.

To-day we have been favored with the Anniversary Exercises of the Seminary; and if I may be allowed to judge from my own feelings, I should say that all who were present, have been highly gratified.

Most of those who addressed us, succeeded in awakening a deep interest in the minds of the audience, and some of the performances exhibited a high degree of talent and piety. The imagery in many of the pieces was very beautiful, and the arguments brought forward to sustain the positions that were assumed, were generally sound and con-

clusive. The philosophic views of some of the speakers might not, I thought, meet with a hearty response from all who were present; although the subjects alluded to, all must admit are attended with many difficulties. The origin of evil, for instance, is a topic which needs to be approached with great caution, and care is requisite, lest in advocating a particular system we do not fall into the same, or even greater errors than we charge upon our opponents.

This Anniversary occasion is, as you well know, a season for the meeting of Ministerial and College friends, which may avail themselves of for this purpose; and it is exceedingly delightful to see the faces of those with whom we have been associated in our preparatory studies, and those to whom we have been accustomed to look up to as patterns of excellence and piety.

The class that goes out this year, will, I trust, make their influence feel for Christ and for the salvation of a perishing world. They have a great work before them, but if they possess the true spirit of the Gospel, and are faithful in the discharge of all their duties, they may, with the blessing of God, be the means of saving a vast multitude of immortal souls.

Yours truly,

R. W. C.

[From our Correspondent.]

BANGOR SEMINARY.

Bangor, Aug. 31, 1842.

The friends of the Theological Seminary in this city, have been highly favored in having a delightful weather for its anniversary, which has occurred this week. The examinations of the several classes on Monday forenoon and afternoon, and Tuesday forenoon were highly satisfactory—creditable to themselves and to their instructors—than whom, I presume cannot be found better in any of our beloved and honored schools of the prophets.

On Monday evening, there was a public exhibition by members of the Junior and Middle classes. Order of Exercises as follows.

Prayer by Rev. Isaac Rogers of Farmington. Characteristics of the Reformer, C. B. Smith, Littlefield. Supremacy of Conscience, N. A. Prince, Cumberland. Bunyan as a Preacher, S. Clark, Worcester, Mass. The Smithsonian Institution, S. H. Hays, Indiana.

On Tuesday afternoon, an address was expected from Rev. H. Winslow, of your city, before the Rhetorical Society. Mr. W. did not arrive, and Rev. J. W. Chickering of Portland, consented to occupy the time appropriated to him, by delivering a discourse originally prepared for a Sabbath service. His subject, The Christian Sanctuary, the glory of Christendom, and the hope of the World. Text. Zech. 4: 1-12. The vision of the holy waters.

1. Without the sanctuary there could be no Sabbath, nor ordinances. 2. The pulpit exerts a powerful influence on the public mind in favor of virtue and good order. 3. It serves to increase the amount of piety. 4. It places God by the foolishness of preaching to save them that believe. Reflections. 1. It is a matter of public policy, to provide a maintenance for the Christian sanctuary. 2. The duty of hearing, not only every man his own burden, but one another's burdens. 3. The strong to aid the weak. 4. A fearful responsibility is thrown upon those who bear the ministerial office. Devotional exercises performed by Rev. Wm. Clark, Agent of the Am. Board.

In the evening, Rev. Geo. B. Cheever of New-York, delivered an Address before the Seminary Association.—Subject, The difference between the religion of experience and the religion of imitation. If we characterized the religion of our age, by either of these designations, it must be that of the latter. Some of the causes which have tended to make our piety, with all its acknowledged excellencies a piety of imitation, rather than of experience and originality. 1. The prevalence of low and indistinct views of the inspiration of the Bible. 2. A practical relinquishment of the principle that the Bible is the only and sufficient rule of faith and practice. 3. The habit of a deference to human authority, and the study of names and technical phrases, rather than the Scriptures. 4. The prevalence of a philosophy that tends to weaken the power of self-reliance—a principle of exaltation, rather than of imitation. 5. The neglect and ignorance of the doctrine of justification by faith. 6. The imagined discovery of a royal road to Heaven. Conclusion. 1. Such a piety will check and dry up the missionary spirit. 2. The importance of holiness of heart. 3. The importance of improving the time of youth for acquiring the materials for reflection and originality. Prayer offered by Rev. J. R. Munsell, of East Brewer.

The exercises of Wednesday forenoon were as follows:—

Music.—Prayer.—Music.—The sentiment of Reverence as an element in the character of the Minister, Nathaniel T. Fay, Camden. The Glory of God the ultimate object of Redemption, Alphaeus Morton, Oxford. Editorial Prayer, Joseph Freeman, Jr., Orono. The Termination of the Mediatorial Kingdom, Stephen Gould, North Bridgton. The influence of Eminent Piety upon the work of the Ministry, Alphaeus Grover, Bethel. Music. The Cross the great theme of the Preacher, Leonard W. Harris, Poland. Arguments against Christianity, John O. Fiske, Bangor. Paul and Luther, Enoch Pond, Jr. Bangor. The Dignity of the Ministerial office, Joseph Smith, Denmark. Closing address to the Senior Class, by Prof. Pond. Music.—Prayer.—Benediction.

Rev. Dr. Hawes, in the afternoon, delivered an address before the Society of Inquiry on Missions. Dr. H. showed the effect of a general diffusion of the Gospel through the world; upon the heathen world, and all forms of error; upon civil government and civil liberty; upon the arts and sciences; upon the intercourse of nations, and upon the social and domestic relations of life. Reflections. 1. The attempt now being made to give the gospel to the world, is no chimerical enterprise. 2. There is no danger that what is expended for the promotion of Christianity will impoverish any nation, or any individual in it. 3. All the effects of missionary labors are immediately salutary, so far as they are extended. 4. The Missionary enterprise is one of high dignity and excellence. 5. We ought to esteem it a great privilege to bear any part in extending this great enterprise. 6. Glorious prospects are before us.

The Devotional exercises were conducted by Rev. Elijah Jones, of Minot.

The closing exercise was a sermon before the Alumni, by Rev. Nath'l. Chapman of Camden, from Canticles 2: 15. "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." As the usual subjects presented are great and general principles, he remarked that it might perhaps be profitable to present a practical subject, and to contemplate little things. He then announced his subject, ministerial faults, and importance of correcting them. In conformity with his purpose, he touched upon a great number of little faults in ministers, which diminish the fruitfulness of the little vines—faults relating to their manners; their temper of mind; their business; their manner of performing ministerial duty, &c.

He closed with weighty reasons for correcting them.

Devotional exercises by Rev. Elias Wells of Foxcroft, and Rev. Jotham Sewall, Jr. of Westbrook.

The music on all the occasions above referred to, was appropriate and well performed. May God ever bless this Institution, as he has hitherto, and more abundantly, and by it greatly advance his cause.

D.

[From our Correspondent.]

COMMENCEMENT AT BOWDOIN COLLEGE.

The various exercises passed off pleasantly, and much to the satisfaction of the large concourse of strangers, whom the favorable weather had permitted to assemble.

The performances commenced at 2 o'clock, on the afternoon of Tuesday, Sept. 6th, by an Address before the Athenæan Society, pronounced by the Rev. John Lord of South Berwick. His subject was "The Middle Ages." Mr. Lord entered into a most admirable performance—simple, apt, glowing with an occasional touch of humor, and pronounced in the powerful, highly impressive manner, which characterizes Prof. Shepard. The Professor took a brief survey of the English and American orators, pointing out their several excellencies and defects in comparison with the Grecian and Roman. He considered some of the obstacles which lie in the way of superiority in this department, and some of the means by which excellence may be gained. We were pleased to hear him express his opinion of the capability of our own native tongue, for the highest exhibitions of eloquence; that for the expression of almost any thought, upon any subject, the English language has words and ideas abundantly sufficient, and well adapted to present it forcibly and well. The Address was succeeded by a Poem by Mr. Edward P. Weston, of Lewiston, upon "The refining Power of Affliction."

The evening was occupied by the Rev. Geo. B. Cheever of New-York, in an Address before the Alumni, upon "the causes of originality and power in literature,"—the same, we believe, which he recently delivered at Andover. It was a very able discourse, abounding in thought, and furnishing material for much more. We were not, however particularly pleased with the spirit of the performance. The Orator strode on with a rather reverent step, through the regions of the great Past, sparring here and there a precious relic, but demolishing with ruthless hand, nearly every monument which its piety or philosophic skill had reared. We doubt whether this reckless destruction of all that time has hallowed, is quite right.

On Wednesday the church was thronged at an early hour, and the procession entered at eleven o'clock. The performances of the graduating class were of a very high order, more than realizing the expectations that had been entertained of them. In strength and beauty of composition, and in the important item of Elocution, it was thought they would compare advantageously with those of our first Colleges. After the ceremony of conferring the degrees, the audience separated, highly delighted with the performances of the young gentlemen, and with the delicious music discoursed to them by the Boston Brass Band.

The evening was given to the Ladies' Fair. There was a large variety of articles, beautifully wrought, and tastefully arranged; and we are happy to learn that they met with a ready sale. The proceeds, about \$600, are to be appropriated to aid in furnishing a new College Chapel.

The closing exercise was an Address before the Phi Beta Kappa Fraternity, on the forenoon of Thursday, by the Rev. W. O. Peabody, of Portsmouth, N. Hampshire. His subject was "The Philanthropic Element in Literature, as its Life-giving and Life-preserving principle." We can hardly find terms in which to express the delight with which we listened to Mr. Peabody's original and highly finished discourse—the peculiarly felicitous manner in which he illustrated his subject, by a reference to the Classics, the "Literature of Judea," as well as that of modern times. We presume not a few were startled at the Orator's sentence of condemnation upon Scott, and perhaps not less so at the eulogium upon Dickens.

Bowdoin College, Sept. 10th, 1842.

[From our Correspondent.]

BROWN UNIVERSITY.

Providence, Sept. 9th, 1842.

MR. WELLS.—The Commencement week at Brown University is just closing. I send you a brief account of its busy scenes and pleasant festivities. They have afforded a high gratification to the numerous sons and friends of our honored seat of learning who have been present to participate in them. The weather has been delightful, and the occasion, as an whole, one of the pleasantest and most enjoyable afforded by the literary anniversaries of New-England.

By an arrangement, which has been long desired, but which was never adopted till the present year, the two societies of undergraduates, the Philæmean and United Brothers, united in a joint celebration on Tuesday afternoon. The literary services were performed in the beautiful meeting-house of the First Unitarian Society. They consisted of an Oration by Rev. Albert Barnes, of Philadelphia, and a Poem by Andrew S. Lovell, Esq. of Suffield, Conn. The theme of the orator was, "National Literature, considered particularly in connection with the wants and condition of our own country." The subject was discussed with ability and learning, and the views presented were well fitted to inspire the young men to whom they were addressed, with the dignity of the scholar's vocation, and to impress upon them the traits which ought to characterize the rising literature of the United States. The Oration was sound and instructive, rather than eloquent and stirring; and though in both style and thought, not unworthy of the high reputation of the Orator, it was yet perhaps too exclusively grave for an occasion purely literary. The Poem, I was not able to hear. It was spoken of as containing some passages of beauty, but on the whole as not highly successful.

On Tuesday evening, the usual Address to the Society of Missionary Inquiry was delivered in the College Chapel. The Rev. Dr. Cox of Brooklyn, from whom the Address was expected, had a few days before given notice that he should be unable

to meet his appointment, and the Rev. Baron Stow of Boston was called on to supply his place at short notice, and well did he perform his task. His subject was, the high qualities, both intellectual and moral, demanded for the missionary work. The Address was listened to with great pleasure, by a crowded audience, composed of the more serious portion of those who had come up to the Commencement festivities. This Missionary Anniversary is always one of the best and most agreeable of the whole week. It blends its hallowed associations with the aspirations of youthful scholars, and with all the sympathies roused by classic scenes and early friends, and gives a higher character to them all. May the spirit it is so well fitted to awaken ever be cherished within the walls of Brown University; and among the ardent young men whom she annually sends forth, may there always be many who will delight to diffuse this spirit through society.

On Wednesday morning, at an early hour, the long procession of students and graduates moved to the Baptist church to attend the usual exercises of Commencement; which for nearly four hours occupied the attention of the immense throng that, on these occasions, always crowd this spacious temple. The number of speakers was sixteen, from a class of thirty-five. They spoke in the following order.

Music.—Prayer.—1. Salutatory Oration in Latin, Joseph Russell, Mass. Providence; 2. The Conflicts of Truth. An Oration of the Second Class, Zeigulus Grover, Mansfield, Mass.; 3. The Spirit of the Man of Letters. An intermediate Oration, Stephen Elton, Providence; 4. Military Prayers, Henry Harrison Button, Wallingford, Vt.; 5. The Pursuits of the Naturalist. A Dissertation, Peter Feasting Mackie, Wareham, Mass.; 6. The Decline of the Empire. An intermediate Oration, George Marilla Bartol, Portland, Me.; 7. The Intellectual and Social Influence of the Pulpit. An intermediate Oration, Asa Howard Gould, Charlestown, Mass.; 8. The Benefits and Description of a Camp meeting among the Cumberland Presbyterians, which will give our readers a better idea perhaps of the kind of preaching and religious effort which prevails among several denominations at the South and West, than any thing else we could give them. We would say, however, that it was written with no unkind or unfriendly feelings towards that denomination, but the contrary; and that it was not designed by the writer for publication. We publish it, not to excite prejudice against the denomination to which it refers; but merely as a matter of information. The Cumberland Presbyterians have a College, and well conducted religious paper, edited by Rev. Dr. Coates; and it is to be presumed that, as they advance in education and intelligence, they will improve both in their theological views, and in their mode of seeking the advancement of religion. It is to be observed, however, that camp meetings are resorted to by all denominations in the South-west, as a matter of necessity, where the population is sparse and the ministers few. But, among those who regard stillness and solemnity as indispensable to the good order of public worship, they are managed altogether in a different manner from what is here described. But our friend shall speak for himself.

A WESTERN CAMP MEETING.
"Let me give you a faint idea of one of our Western Camp meetings. Preaching is performed under a shed, or rather a roof standing on posts about twelve feet high—no sides—pulpit (called "stand," at one end, constructed with a raised platform, three feet high, with 2 posts three feet high, across which a board is laid for the Bible and Hymn Book. No floor but the ground, sprinkled over with straw. Seats, split logs, with legs, but no backs. The camps are built all around this shed, about 60 feet back, forming a hollow square, of which the shed is the centre. The camps have no floors—straw on the ground—beds thrown on the straw, or some on shelves or fixtures to elevate them a little from the ground. The preaching is mostly appeals to the passions and descriptions of heaven and hell—and poor at that. The man that can speak the loudest generally gets the most mourners—very little if any preaching to the church. After every sermon, the mourners are called for. A hollow square is formed in front of the stand—now commences a scene hard to describe, and such as I am sure you never imagined existed among any body, calling themselves Presbyterians. Amid singing, exhorting, shouting, praying, crying, the mourners come forward—a mother sees her daughter come—she rushes forward, tumbles down in the straw with her, commences clapping her hands, shouting at the top of her voice, striking her daughter on the back, &c. Two or three who happen to know the individual, all commence shouting, clapping their hands, jumping from one to three feet high. This is the condition of one individual—Frequently twenty have a similar fancy at the same time. All this time, the area is surrounded by the multitude, getting on the benches, standing one tier above another, so far as they can see those that are "wailing," "changing," and "pitching," among the straws—some of them taking two to hold their hands, some lying flat on their backs, and some with their heads lying in chairs, some on low benches, all groaning, crying, some for mercy—amid all this confusion, you must go and talk to them. But very few will give you an answer to the plainest question. Yet, now and then, one will jump up here, another there, shouting "glory!" clapping hands, rushing over, prostrate mourners into the arms of their friends and relatives, who are waiting for them to "come through," (as getting religion is called,) and then commence another shout. Some of those professors looking on will cramp, and grow quite stiff, and their shouting. This scene will frequently keep up all night. Singing has to keep all other noises under, if possible, and be continuous. During a stay of one or two weeks, the fire is of the coarsest kind, besides the inconveniences from the vermin that infests the woods. But all these circumstances, do not try me so much, as to see religion so perverted, prostituted and dishonored. These camp meetings are universal, all over the country, and have been for forty years. But, in this description, I have given the most objectionable side. Many, many, I have no doubt, do "get good religion"—are really converted. At first, I could hardly feel religious, in one of these storms. The Cumberland seem to doubt whether any one can experience a change of heart, without shouting. One of their oldest preachers said in the pulpit that he believed in getting religion in a storm, instead of in a gale, and going to heaven in a whirlwind."

George Marilla Bartol, Stephen Elton Brownell, Thomas Russell Badgley, Isaac John Burgess, Henry Harrison Button, Percy Smith Chase, William Shaughton Chase, George Washington Chesbrough, Charles Kendrick Colver, Albert Edgar Denison, James Winchell Coleman Ely, Cornelius George Fenner, Charles Gould Wilbourn French, Asa Howard Gould, Zeigulus Grover, Albert Harkness, John Hunt, John Sexton James, Simeon Livermore, Peter Feasting Mackie, Joseph Randall Munton, Edwin Metcalf, Leonard Bliss Nichols, Noah Ford Packard, John Parsons, James Munroe Phipps, Henry Niles Pierce, David Lyman Root, George Sears Stevenson, George Russell Stearns, Christopher Spencer Tillingshast, George Everett Tucker, William Weld, Amasa Smith Westcott, John Barstow Willard.

The degree of Master of Arts, was conferred on 22 young gentlemen graduates of the University. James Craft Welch, A. B. of Columbia College, Washington, was admitted *ad eundem*, and William Jenney, A. B. of the University of the city of New-York, was admitted to the degree of Master of Arts.

The honorary degree of Doctor of Divinity, was conferred on Rev. Spencer H. Cone of New-York, and the honorary degree of Doctor of Laws was conferred on Hon. John Mason Williams, Chief Justice of the Court of Common Pleas of Massachusetts.

The performances, though in some instances too long, were throughout, highly interesting to those who are at all interested in the developments and prospects of youthful minds. The pieces, though of varied merit, were all good; while a few rose to the point of very high excellence. The speaking, though in general clear and distinct, was not on the whole quite as good as I have often observed at the commencements here. The class, I was told, had throughout their course, been more distinguished for their good appearance in the recitation room than on the College rostrum. To this feature of the exercises, however, I ought to say there were two or three exceptions, in which the parts were both written and spoken as well as I have ever known at any commencement here or elsewhere. The Oration on the "Introductory habits of the age," the philosophical and the classical Orations, and the Oration on "The Federal Judiciary and on the Decline of the Drama," were all exceedingly handsome productions.

At the close of the exercises the procession returned, as usual to the College, and partook of the cheerful hospitalities of "Common Hall," which was this year a scene of more than its customary festivity and good cheer. The dinner was closed as usual, with singing the good old version of the hundredth Psalm.

On the afternoon of Wednesday, came the Anniversary of the Phi Beta Kappa Society. The Oration was pronounced by Hon. Francis C. Gray of Boston. It was a production of great interest and rare merit, such as could have proceeded only from a scholar of the ripest and most cultivated order. The subject was the peculiar circumstances in which the young scholar now goes forth to the labors of life in this country, with a sketch of the literary and social destiny to which the United States may look forward, and that also which she has reason to fear. It was admirably fitted to the occasion for which it was prepared—an occasion which brings together educated men of all professions and all ages; and none could have listened to it without having their aims exalted and their aspirations quickened in the work of promoting the intellectual and social well-being of man.

In connection with this Commencement, Anniversary meetings of the Alumni of the College were held, at which spirited resolutions were adopted to form a general Association of the Graduates, the object of which should be to cultivate a higher interest in each other, and in the place of their education. The proposal met with very general favor, and a numerous committee was appointed to take the measures preparatory to the

formation of such an association—which is expected to celebrate its first anniversary at the next Commencement. Success, I know you will say with sincere earnestness, to every institution which is likely to aid in diffusing a healthful spirit of literature, or in creating a wider and deeper interest in our honored seminaries of learning.

ATTICES.

CUMBERLAND PRESBYTERIANS.

As but little is known in New-England concerning this denomination, we suppose the statement of a few facts respecting them will not be unacceptable to our readers. It took its rise during a great revival within the bounds of the Synod of Kentucky, about the year 1800. In consequence of this revival, a greater number of new congregations were formed than it was possible to supply with regularly educated ministers. To meet this state of things, the Transylvania Presbytery resolved to license men to preach who were "apt to teach and sound in the faith, though they had not gone through any regular course of study." But, the minority of the Presbytery appealed to the Synod, who condemned the whole proceeding. We believe it was carried up to the General Assembly, and the proceedings of the Synod approved. In consequence of this, several members of the Transylvania Presbytery withdrew, or were cut off from the Presbytery church—(we are not sure which,) and formed themselves into the Cumberland Presbytery; adopting the Confession of Faith of the Presbyterian Church, modified so as to approach to Arminianism—rejecting the doctrine of the divine decrees in foreordination and election, but retaining that of the saints' perseverance; so that they have a mingled—or perhaps we should say, a mangled system.

From this beginning, they spread themselves over the States of Kentucky and Tennessee, and subsequently extended their operations into most of the Western and Southern States, and even as far North as Western Pennsylvania. They now have Synods and a General Assembly; connected with which are five hundred churches, four hundred and fifty ministers, and fifty thousand communicants.

We have received from a friend in one of the South-western States, a graphic and interesting description of a Camp meeting among the Cumberland Presbyterians, which will give our readers a better idea perhaps of the kind of preaching and religious effort which prevails among several denominations at the South and West, than any thing else we could give them. We would say, however, that it was written with no unkind or unfriendly feelings towards that denomination, but the contrary; and that it was not designed by the writer for publication. We publish it, not to excite prejudice against the denomination to which it refers; but merely as a matter of information. The Cumberland Presbyterians have a College, and well conducted religious paper, edited by Rev. Dr. Coates; and it is to be presumed that, as they advance in education and intelligence, they will improve both in their theological views, and in their mode of seeking the advancement of religion. It is to be observed, however, that camp meetings are resorted to by all denominations in the South-west, as a matter of necessity, where the population is sparse and the ministers few. But, among those who regard stillness and solemnity as indispensable to the good order of public worship, they are managed altogether in a different manner from what is here described. But our friend shall speak for himself.

A WESTERN CAMP MEETING.
"Let me give you a faint idea of one of our Western Camp meetings. Preaching is performed under a shed, or rather a roof standing on posts about twelve feet high—no sides—pulpit (called "stand," at one end, constructed with a raised platform, three feet high, with 2 posts three feet high, across which a board is laid for the Bible and Hymn Book. No floor but the ground, sprinkled over with straw. Seats, split logs, with legs, but no backs. The camps are built all around this shed, about 60 feet back, forming a hollow square, of which the shed is the centre. The camps have no floors—straw on the ground—beds thrown on the straw, or some on shelves or fixtures to elevate them a little from the ground. The preaching is mostly appeals to the passions and descriptions of heaven and hell—and poor at that. The man that can speak the loudest generally gets the most mourners—very little if any preaching to the church. After every sermon, the mourners are called for. A hollow square is formed in front of the stand—now commences a scene hard to describe, and such as I am sure you never imagined existed among any body, calling themselves Presbyterians. Amid singing, exhorting, shouting, praying, crying, the mourners come forward—a mother sees her daughter come—she rushes forward, tumbles down in the straw with her, commences clapping her hands, shouting at the top of her voice, striking her daughter on the back, &c. Two or three who happen to know the individual, all commence shouting, clapping their hands, jumping from one to three feet high. This is the condition of one individual—Frequently twenty have a similar fancy at the same time. All this time, the area is surrounded by the multitude, getting on the benches, standing one tier above another, so far as they can see those that are "wailing," "changing," and "pitching," among the straws—some of them taking two to hold their hands, some lying flat on their backs, and some with their heads lying in chairs, some on low benches, all groaning, crying, some for mercy—amid all this confusion, you must go and talk to them. But very few will give you an answer to the plainest question. Yet, now and then, one will jump up here, another there, shouting "glory!" clapping hands, rushing over, prostrate mourners into the arms of their friends and relatives, who are waiting for them to "come through," (as getting religion is called,) and then commence another shout. Some of those professors looking on will cramp, and grow quite stiff, and their shouting. This scene will frequently keep up all night. Singing has to keep all other noises under, if possible, and be continuous. During a stay of one or two weeks, the fire is of the coarsest kind, besides the inconveniences from the vermin that infests the woods. But all these circumstances, do not try me so much, as to see religion so perverted, prostituted and dishonored. These camp meetings are universal, all over the country, and have been for forty years. But, in this description, I have given the most objectionable side. Many, many, I have no doubt, do "get good religion"—are really converted. At first, I could hardly feel religious, in one of these storms. The Cumberland seem to doubt whether any one can experience a change of heart, without shouting. One of their oldest preachers said in the pulpit that he believed in getting religion in a storm, instead of in a gale, and going to heaven in a whirlwind."

An hundred and twenty years ago a poor German, in studying the original Scriptures, became greatly distressed by the supposition that in passing through so many hands, the original text of the Bible had become corrupted. He was, that in such frequent transcriptions as Scriptures must have gone through in the progress of many centuries, letters and words had been altered or varied, or designedly changed to some degree as materially to affect the import of the inspired word. This led him to embark in a branch of sacred criticism implied in the collection and comparison of manuscripts and translations which English and especially German scholars have arrived to such important and valuable results. Bengel writing to a friend, after some anxious investigation, thus expresses his views:—"You may dismiss all the doubts which have been so often passed the imperfect hands of men as infallible, were absolutely without variances. The miracle would be so great, that faith in the infallibility of the Scriptures, as a canon, would be no more a faith. I am astonished on the contrary, that there has resulted from all the investigations, no greater number of different readings."

The impulse given by Bengel to later departments of criticism was felt by a greater number of the ablest scholars; and, in pursuit of the enterprise, all the manuscripts of the Greek Testament which could be found in private, or in the libraries of the most learned men, were brought to Europe and America, and were thoroughly examined. These were diligently compared with all the ancient versions of the Scriptures, Latin, Syriac, Ethiopic, Arabic, Slavonic, Persian, Coptic, Syriac, and Greek. And then there was the comparison of the manuscripts with the quotations scattered through the voluminous writings of the Latin and Greek Fathers. This examination and comparison, conducted by so many and so able scholars, and for centuries during the last hundred and twenty years, has given results that are most interesting to every lover of the sacred Volume. It is a specimen of the whole take the Epistle to the Romans. It has four hundred and thirty verses, and all the labor of the most diligent and skillful criticism has been able to suggest but insignificant variations of the text; and, according to one distinguished modern critic—J. G. L. de Lagarde, to distribute these variations, according to another, but one. "It is a singular fact," says a distinguished writer, "that in the whole of the New Testament, there are scarcely ten verses in which these differences, which are most numerous, are merely of a word or letter, have any effect

And, the way these meetings are conducted, you would think they lived up to their faith. But the Cumberland Presbyterians are generous and noble-hearted, and most hospitable people, and have been sectarianism and bigotry than any other denomination I have met with in the Valley."

[From our Correspondent.]

GOVERNOR SEWARD.

Albany, Aug. 23d, 1842.

I had the pleasure last evening of attending the source given by Gov. Seward to the members of the New-York Assembly, Senate, and other departments of the government. I was glad to hear that the invitation embraced men of all parties, and that all attended. I am not versed enough in political phrenology to be able to read W. L. Loco in the countenance. But I think I have enough of human nature to decide, that the physiognomy of the party indicated as firm and intellectual a set of men as any body of politicians ever looked upon. And I am certain that they discovered great harmony of feeling and action in the discussion of the turtle soup. But the gratifying thing which I saw, was the absence of all intoxicating drinks from the rich entertainment. Gov. Seward certainly deserves great credit for such a noble example. It will animate the men who are struggling in the lower classes of society to save their fellows from ruin, and who have found the example of public men hitherto, for the most part, a dead weight upon their efforts. I trust that some one will be able to report a cheering history of any source that may be held in the metropolis of New-England, during the preaching session of the Massachusetts Legislature, at Gov. Seward's the first volume of the great report on the Natural History of New-York, which is to be the result of what is called the Geological Survey. This volume is a quarto of 500 pages, beautifully executed, with elegant engravings. Two hundred pages of it were written by the Governor himself, as an introduction. It embraces the whole literary and scientific history of the state of New-York; and will, I doubt not, do much credit to the author as well as to the State. The remainder of the volume is occupied by Dr. DeKay in describing the animals of the State. His report will be followed by one on the plants, by Professor Torrey; and another on the minerals, by Professor Beck; and others on the geology, by Professor Vanuxem, Emmons, and Hall. The whole work is to extend to eight quarto volumes, of 500 pages each. The number of plates will be very great. Those illustrating the animals alone, it is said, amount to 400. The high character of all the gentlemen associated in their several departments of science, we may anticipate that the work will be rapid through on the same elevated standard as which it is commenced. And truly it will be a noble consummation.

It has been an important object with the directors of this survey to collect specimens of all the rocks

